4: Cross L-5 (no date) 1948 E16 Slavs E16

selves in the cities, there was as yet no prospect for the formation of a growing and self-conscious middle class whose aspirations might have sown the seeds of progress. As a result, during the seventeenth and eighteenth centuries all intellectual advance was confined to the aristocratic and ruling minority.

In the seventeenth century, however, the door was again opened to Western influence by the need for self-defense. Foreign mercenaries entered the Russian army, which now became a professional force. New mines and arsenals were opened. The foreign colony founded at Moscow by Ivan the Terrible (the German suburb), though scattered during the upheaval of 1598-1612, was soon repopulated with merchants, technicians, and artisans, and their advanced notions of material comfort influenced those Russians who came into contact with them. Artamon Matveyev, the able foreign minister of Michael's son, the Tsar Alexis (in turn Peter the Great's father), married a Scotch lady, and was one of the first Russian nobles to set up his household on a Western scale. Through him notions of contemporary culture penetrated even to the court. Natalia Narishkina, Peter the Great's mother, was Matveyev's ward, and though Scotch on her mother's side, was probably the first Muscovite lady of her day to receive even a moderate education and to emancipate herself from the seclusion in which noblewomen had vegetated since the Tartar conquest.

While material progress was largely implemented by the German technicians resident in Moscow, new theological and literary ideas penetrated the empire by another route. It may be recalled that Kiev and the Dnieper valley were conquered by the Lithuanians in 1363. Then by the fusion of Poland and Lithuania at the end of the fourteenth century, the whole Ukraine became exposed to Polish colonization and cultural influence. By the sixteenth century, Polish intellectual life was entirely under the control of the Jesuits, who developed an intense but largely unsuccessful proselytizing activity among the Orthodox Ukrainians. As a counterpoise against Jesuit influence, the Orthodox clergy of the Kiev area opened schools